

TRACTS [CHEAP REPOSITORY. Number 14.]

HUSBANDRY MORALIZED;

, pleasant Sunday Reading for a Farmer's Kitchen.



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HUSBANDRY Moralized;

Or pleasant Sunday Reading for a Farmer's Kitchen a m
e be
orst.

Upon the care of Husbandmen to provide for

180-191 1975 WINSTED.

217: among I have not seen any

GOOD Husbandmen are careful in
Summer to provide for Winter.
They then gather in their Winter store
food and fuel for themselves, and fodder
for their cattle. He that gathers in
Summer is a wise Son, but he that sleepeth
in Harvest is a Son that causeth shame
unto his Father.

The great beauty and advantage of any action is to do it in its proper season. This season is seldom watched for carefully, and is often lost by delay. 'Tis an excellent proverb that a good save will make a good benefactor; "this means that he, that doth not waste, will always have something to give. And there is another—"He that neglects the occasion, the occasion will neglect him." The husbandman knows that summer will not hold the whole year, neither will he truly

Kitchener a mild and favourable winter, but in
the best season he will provide for the
worst.

While earth remaineth " feed time and
harvest time, cold and heat, winter and

summer, day and night shall not cease
faith the Scripture.

And Christians should also know that there are changes in the right hand of the Most High, in regard to their spiritual Seafons. If there be a spring time of the Gospel, abundant opportunities, and we neglect to use them; there may come a barren Winter, when we may be deprived of these privileges. For God, who can punish our deadness and indifference can send "a famine of the word" as easily as he can send a famine of bread to punish sloth and laziness. He can always set one over against the other, and he that neglects to use his present abundant gifts "from him shall be taken away that which he hath".

Yesterday's past, tomorrow's none of thine
THIS DAY thy heart to holy deeds incline

In heaven there is a day of everlasting happiness, in hell a night of everlasting misery. But on this earth light and darkness take their turns; prosperity and

cease diversity, even to souls as well as bodies
 succeed each other. A day of grace and
 w the our is often followed by sorrow and
 nes of spirit. Common prudence and experience en-
 d of t e the husbandman in the midst of
 oiritu mmer to foresee a Winter and provide
 e of t it before he feels it, yea instinct teach-
 and v this to the very Birds of the air, and
 come depi acts of the field, living sense to the
 od, ce car easily And spiritual wisdom should teach
 puni rishians to exercise their foreseeing fa-
 ays, s ties, and not suffer them to feel evil,
 e th ore they see it. But, Oh, the stupi-
 nt gif ng nature of sin! tho' the Stork in the
 which evens knows her appointed time, and
 lastin turtle, crane and swallow the time of
 lastin ir coming, yet man whom God hath
 inclin de wiser than the fowls of the air, in
 lasting s, acts quite below them; so says the
 prophet Jeremiah: And so says our own
 ly experience. The end of God's ordaining a Summer
 t an son, and sending warm and pleasant

weather, is to ripen the fruits of the earth, and give the Husbandman fit opportunity to gather them.

And God's Design in giving his favoured people a day of grace, is to furnish them with an opportunity for the everlasting happiness and salvation of their Souls! "I gave her space to repent." It is not merely a delay of the threatened wrath, tho' there be great Mercy in that; but the peculiar aim of this patience and bounty of God is to open for them a way to escape the wrath to come—"Despisest thou the riches of his goodness and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance?"

The Husbandman does not find all harvest seasons alike favourable; sometimes they have much fair weather, and meet with no hindrance in their business, at other times 'tis a catching harvest, but now and then a fair day, and they must be nimble, or all is lost.

There is also a great difference in the state of people's minds at different seasons; some have had long and merciful opportunities, a hundred and twenty Years did God's patience wait upon the World in the ministry of Noah. Long did God wait upon the gain-saying Israelites as mentioned in Isaiah. "I have a long time held my peace; I have been still, and refrained myself," others like the husbandmen have a short and catching season, all hangs upon a day, upon a nick of time. "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

A proper season neglected and lost, is never to be recovered. Many things in husbandry must be done in their season, or cannot be done at all for that year. If he plow not, and sow not, in the proper season he loses the harvest of that year. No future diligence can make up for past neglect; the season the fit opportunity is over and gone.

'Tis so with the state of the mind; the

Gospel neglected, and opportunities despised in the season when God offers them are lost forever. "Then shall they call upon me, but, I will not answer; they shall seek me early, but they shall not find me: then (that is when the opportunity is over) they shall call upon me but I will not hear. Oh, there is a great deal of time in a short opportunity: that may be done, or prevented in an hour rightly timed, which cannot be done, or prevented, in a Man's life time afterwards.

Those Husbandmen that are careful and laborious in the Summer, have the comfort and benefit of it in the Winter: he that provides fewel, shall sit warm in his habitation when others blow their fingers and sit freezing in the cold. He that provides food for his family, and fodder for his cattle in the harvest, shall eat the fruits of it, and enjoy the comfort of his labours, when others are put to shifts and streights.—And he that provides for eternity, and lays up for his Soul a good foundation against the time

to come, shall eat when others are hungry, and sing when others weep and wail and gnash their teeth. Therefore thus saith the LORD God, " behold my Servants shall eat, but ye shall be hungry behold my Servants shall drink, but ye shall be thirsty; behold my Servants shall rejoice, but ye shall be ashamed."

A day of death will come, and that will be a day of terrors to all regardless souls; but then the diligent active Christian shall enjoy the peace and comfort that shall flow in upon his heart, from his lively care, and sincere diligence in duties.— This is our rejoicing, the testimony of our conscience that in sincerity and godly simplicity we have had our conversation in this World; so Hezekiah says—“ Remember now O LORD how I have walked before thee in truth, and with a perfect heart.”—A Day of Judgment will come, then foolish Virgins who neglect the season of getting Oil in their lamps, will be put to their shifts; then they will come to the wise and say, “ Give us of your Oil,” but they have

none to spare, and the season of buying is then over.

No wise Husbandman will neglect a fit opportunity of gathering in his Hay and Corn, upon a presumption of much fair weather to come; he will not say the weather is settled, and I need not trouble myself, and that I may get it in another time, as well as now—no, no, a wise and prudent Farmer never depends on any time but the present.

And no wife Christian will lose present opportunities of studying his Bible, upon the hopes of more time in future; but will rather say, “Now is my time, and I know not what will be hereafter. ’Tis a melancholy thing to think how some men as it were dispute themselves out of Heaven, and argue and reason away their own Souls as if Satan hired them to plead against their own good.

It is well for Husbandmen as well as others while they are providing food and cloath’s for their families against Winter,

not to neglect the cure of their Souls and to provide for a happy Eternity.

It is a great encouragement for Husbandmen who have families for whom it is their duty to provide things honest in the sight of all men, to reflect, that the care of their eternal concerns is so far from being hurtful to their worldly prosperity, that there is every reason to expect he who casts his care upon God, and labours to work out his Salvation, will prosper more in his business than a worldly profane man, who, as he does not live in the fear of God, has no right to look for his blessing, without which it will be in vain to rise up early, to lie down late, and to eat the bread of carefulness.

If God then performs all these good things for you, how should you adore and magnify him for his care and condescension. You should say unto him, " Lord what is man that thou should'st set thine hand upon him and visit him every moment." Look then continually up to him

whose mercies are continually poured out upon thee ; for he has promised in his holy word that he will guard you and keep you day and night. Should he withdraw his hand or his eye one moment from you, that moment would be your ruin. Ten thousand evils watch for such an opportunity to rush in upon you and destroy all your comforts. But his creatures are too dear to him to be trusted into any hand but his own.

Learn hence how diligently you are obliged to perform all the duties and services of your calling, all the daily labours of your farm for God, with an eye to his glory ; for he performeth all things for you. It was once the wish of a very good man, " O that I could be to God what my hand is to me ! " that is a serviceable useful instrument.—Shall God do all things for you, and will you do nothing ? Is Providence every moment at work for you and will you be idle for him ? Will you labour hard for yourselves, for your farms, for your wives and for your children, and will

you be idle for HIM in whom you live and move and have your being? To what purpose then is all that GOD has done for you? Is it not the aim and design of all to make you a fruitful people? If GOD plant and fence, and water you by his Providence, sure he expects you should bring fruit. O that in return for all the benefits of Providence you would say to GOD as grateful Elisha said to the Shunamite, "Behold thou hast been careful for us with all this care; what is to be done for THEE?" And with David, What shall I render unto the LORD for all his benefits." He is ever doing you good; be therefore always abounding in his work. O be active for that GOD who is every moment acting for you.

THOUGHTS,

Suited to the HUSBANDMAN as he is
Going out to work on the
Monday Morning.

NOW is the day come on, the Sun

peeps over the tops of the Hills, and spreads light over the face of the Earth, the shades of the Night are vanished and the Beasts of prey have laid themselves down in their dens, man goeth forth to his work and to his labour till the evening. As the earth was covered with darkness before the sun's appearing, so was all the Heathen World covered with the dismal Night of ignorance, till the Sun of Righteousness arose and by the Glorious Light of the Gospel dispersed that darkness and shadow of death which benighted in the whole World. And what becomes man now, but to go forth to his labours, I mean the work of Religion, and the service of God? whilst we have the light, is it fit we should walk in it, having no fellowship with the unfruitful works of darkness, but live as becomes the children of light. And this by God's help I resolve to do.

To this he may add the following short

PRAYER.

O GRACIOUS God, who hast of thine infinite Mercy given Light

to us, who sat in darkness and the shadow of death, grant me Grace to live in a manner answerable to the great advantages I enjoy; let me not mispend this precious time thou hast given me, wherein to prepare for Eternity; and to that end, teach me I pray thee, to Glorify thee in the work of my hands; let every thing I do for the maintainance of this frail life, put me in mind of providing for a better. Whilst mine Eyes look down to this Earth, let my Soul look up to thee my God in Heaven; whilst I labour for this meat that perisheth, let me gain that which endureth to Eternal Life; and whilst I work in the business of my calling, let me work out my own Salvation through Jesus Christ. Bless, I beseech thee, all the employments in which I shall be engaged, and grant that I may never undertake any thing upon which I cannot beg thy blessing. Let me magnify thee in all I do; submit to thy gracious Providence in all I suffer; adore thine infinite goodness in all I enjoy; and make it my meat and drink to do the will of my father which

is in Heaven. Mercifully forgive all my sins through the merits of my Blessed Redeemer; and not only grant me thy pardon for what is past, but thy Grace for the time to come. All which and every other needful Blessing I humbly ask through the merits of my only Lord and Saviour Jesus Christ. Amen.

Husbandman's HYMN.

GOOD is the LORD, the heavenly King,
Who makes the Earth his Care,
Visits the pastures every Spring,
And bids the grass appear. T

The clouds, like Rivers rais'd on high,
Pour out at thy command,
Their wat'ry blessings from the sky,
To cheer the thirsty land.

The soften'd ridges of the field,
Permit the Corn to spring;
The vallies rich provision yield,
And the poor Lab'lers sing.

The little hills on every side,
Rejoice at falling show'rs:
The meadows, drest in all their pride,
Perfume the Air with flow'rs.

The barren clods refreshed with rain,
Promise a joyful crop:
The parched grounds look green again,
And raise the reaper's hope.

The various months thy goodness crown:
How bounteous are thy ways!
The bleating flocks spread o'er the down,
And Shepherds shout thy praise.

T H E E N D.

A N

A N T I D O T E

F O R

SLANDERING and BACKBITING.

TO Slander any one, is to report any false thing of him, or to cast any reproachful Name upon him, to the damage of his reputation. And if this proceeds merely from our own evil inclinations and surmises, the sin is absolutely our own, being of our own breeding and birth; and we must answer for all the mischief it does: or, if we take up the report from others, we thereby foster and cherish it: and so make it in some sense our own, by being a nurse to it. And in truth, the case is very bad both ways, being like to the wilful letting loose of a Lion or Tiger among the people;

which, when once gone out of our hands, is never to be brought into safe custody again : and we are truly accessory to all the harm that shall be done by it in its wild range and ravage.

We must in charity to the world think, that the generality of people did not rightly know, or at least do not duly consider, what an extensive and irreparable mischief they do, when they slander any one, more especially any useful and reputable person, raising or rehearsing false reports of him. Otherwise, surely so very base and heinous a crime could not be so frequently practised, and so little lamented.

The mischiefs of a slanderous and lying tongue are so great and many, that they cannot be fully express'd : for St. James tells us, that *there is a world of iniquity in it*; and that the root of it lies as low as hell itself, from whence it brings up flames, to set on fire the course of nature, Jam. iii. 6. Let us however take some sort of estimate of the evil of it in a few serious thoughts.

And here, at the first look, it appears to be a very unhandsome and ungenteel part, to speak evil of the absent, and to smite a man behind his back ; and it is certainly very unfair and unjust dealing to condemn any one, in so tender and valuable a concern as that of his reputation, before he is heard, or allowed to make his defence. Such as have any notions of Justice or of honour will not endure this ; and the charity and integrity of a christian must abhor it : yea, no person of common morals, or of common sense, can allow it : because it is not *doing as he would be done by*. It is like the cowardly robber who shoots out of a thicket, and kills or wounds desperately before he is seen. This sin is therefore called *Backbiting*, being like the sneaking little cur that creeps behind a man's back, and bites his heels, not daring to appear before his face. And for this reason we see, how pitifully the slanderer comes off, if at any time the abused person happens to overhear him, or to fall into his company in the midst of his slanders, whereby he has an opportunity to refute the malicious story, to the confusion,

the author and the abettors of it. How basely does he then hang down his shame-faced, and bites his lying lips? With what conscious blushes does he begin to soften his harsh expressions, and to call his malicious words? or perhaps, with like falsehood, attempts to fasten them upon somebody else that is absent, who therefore cannot confront him.

Now this is the sowing of those baneful seeds of discord and division, whereby intimate friends are many times set at variance, relations embittered one against the other, the common peace disturbed, commerce destroyed, scisms and factions increased, and a whole nation inflamed. Hereby one neighbour is brought to look with anger, and to carry with resentfulness towards another; and thence rise parties on the one side and on the other, and these, like the battalions of opposite armies, skirmish, or perhaps engage downright whenever they meet. And where strife is, there is usually *every wicked work*, Jam. iii. 16. To prevent which, the Royal Psalmist resolved to cut

off such as privily slandered their neighbour, as a necessary provision for the common peace, which, as a prince, it became him to preserve, Psal. ci. 5. For where there is no tale-bearer, there strife ceaseth; as where there is no wood the fire goes out. Prov. xxvi. 20.

But how can any one that knows God do a thing so contrary to his righteous and beneficent nature. God is truth and love itself, and all lies and enmity are contrary to Him as darkness to light; but that lie more especially, which is conceived by malice, to destroy love and peace among men: the guilt and punishment of which is described by the Psalmist Psal. lli. 2. 3. &c. *Thy tongue deviseth mischief like a sharp razor, working deceitfully, (as being very smooth and very sharp.) Thou lovest evil more than good and lying rather than to speak righteousness: this is the nature of malice, which ever delights rather to make mention of feigned vices than of real virtues. Thou lovest all devouring words, O thou deceitful tongue! (The slanderer seeks to*

neig vour the prosperity, peace, and good
 he com me of his neighbour, and therefore his
 became words are truly ravenous and devouring;
 whe d shall likewise destroy thee forever:
 ife ce s thou lovest to destroy and devour, O
 the f ou slanderer; so the righteous God will
 compence thy malice in thy own way,
 and thou shalt be destroyed for ever.) He
 s Go all take thee away, and pluck thee out of
 hteou thy dwelling-place, and root thee out of
 th an e land of the living. And what is the
 are a orst of all, when he is rooted out of the
 t; bu arth, he will be debarred from entering
 oncei into Heaven: for he only shall ascend the
 peac ill of the Lord, and be owned by God as
 hmen member of his Church both below and
 almis bove, that backbiteth not with his tongue,
 viset nor doth evil to his neighbour, nor taketh
 ng down a reproach against his neighbour,
 l very Psal. xv. 3. It is not only said, that he
 good doth not raise a reproach against any one,
 teous but he does not take it up, nor meddle
 which with it when it is raised and laid before
 ntion him. He will not defile himself by en-
 tures taining the dirty rumour, nor have any
 thon hand in forwarding so foul a mischief;
 ks to there is very great danger in the case.

not only for that our present peace and honour will be very much exposed by our meddling with false rumours and reports, but that it will also endanger our everlasting happiness: for such as love as well as those who make lies, will be excluded from the kingdom of God, *Re xxii. 15.* The *Nathaniels*, in whom there is no guile, are the *Israelites* indeed; for the fellowship of him, in whose mouth there was no deceit. But without are dogs such as snarled at all passengers, tho' never so harmless, and had many times no other cause for their barking but the noise of other peevish curs. So that we ought always to remember, that *lying lips are an abomination to the Lord, and that such a deal truly are his delight*, *Prov. xiii. 22.* And these few words are enough to terrify any sensible person from contracting the least degree of this guilt; and to put him upon *keeping the door of his lips*, that they never transgress the bounds of truth and charity.

Especially if we farther consider, that the sin of slandering is a high breach of that charity, which is the life and soul of

ace a the Christian Religion. 1 Cor. xiii. The
 oised badge of Christ's Disciples, Joh. xiii. 35.
 and the very temper and constitution of
 such as are born of God, 1 John, iii. 10. If
 the grand principle of charity be wanting
 all our deeds how specious soever, are no-
 thing worth, 1 Cor. xiii. 3. But like the
 sacrifices that wanted salt, are unsavoury
 and unacceptable. If there be malice in
 the heart, the Prayer is leavened, and the
 ift at the Altar unacceptable. It is the
 duty of a Christian, to speak evil of no man,
 Tit. iii. 2. To have the best of every one,
 Cor. xiii. 5. To lay aside all malice,
 and all guile, and hypocrisies, and envies,
 and all evil-speaking, 1 Pet. ii. 1. To love
 one another with a pure heart fervently, 1
 Pet. i. 22. And in sum, All Christians are
 to love one another as themselves, and to
 live as members of one another's having
 the same care one for another, and the same
 concern for each other's welfare, with the
 same sympathy in one another's comforts
 and sorrows, as the members of the same
 body, Rom. xii. 5. 15. But how contrary to all this is the sin of
 slandering, which shoots poison'd arrows

against a man's most valued enjoyment, his reputation? A man's good name is many times his livelihood, and by blasting this you rob his family of their bread; and therefore our laws in this case allow any tradesman considerable damages, if he be maliciously aspersed. And the higher the station of the person is, so much the more heinous is the offence, and the more advanced the damages; The best of the heathens had always the tenderest sense of any injury done to their name. The great M. T. Cicero says, *That none but people of the most base spirits, and the most flagitious and profligate lives, could be negligent of their reputations.* And it was the common doctrine of their moralists, that since a good name was one of the great Rewards of Virtue, every one ought to prefer his honour before his life; and for the same reason to be exceedingly careful that he never injures others in so sensible a point. And therefore Socrates used to say, that *he had rather it should never be said, that there was such a man as Socrates, than that it should be said,*

ent, he was guilty of any vice. For indeed, as many as many, the flandering and backbiting of a man among this does not only diminish the comfort of his life; and is life, but likewise renders him less capable of doing good in the world. And if he be in this respect, the flandering of a minister of God will be a more than common aggravation of the crime: For he will not be capable of doing such Good in his sacred office as he otherwise might, where baseless soul aspersions have lessened the esteem, and alienated the affections of those who are to partake of his exhortations and advice. And although he will have competent measure of comfort in himself, if his own conscience clears him, yet still he will not be so useful to others; for which the slanderer must answer at last before him that judgeth righteously.

And if there were any bowels in the detraction, it could not but grieve him at the heart, to see the sorrow and affliction that he causelessly brings upon an innocent person: and tho' he shifts off the thoughts of this for the present, yet surely the tears of the innocent will one day be more bitter to the person that caused

them, than the person that shed themrief.
Even when their prayers to God to nce-
vindicate their innocence shall be heard prayer
and he shall reprove with equity for the both o
meek of the earth, and shall blow the holly
clouds that encompassed them upon the uns ref
faces of their enemies, and turn all the artillery of their evil speeches against the at it
authors of them.

" And whenever the slanderer comes to have thoughts of repentance, there will be this dismal circumstance of his sin, that will set heavily upon him; to wit, that the damage he has done is in many cases irreparable. For when a false report is set on foot, it runs many ways, in discourse, in writing, by sea and land: and were the author ever so willing to recall it, he cannot do it: he may ask pardon of the person offended, and may sign a retraction, and print and publish it, and do all he can to stop and stifle the slander; but after all, it is not imaginable that every one that has heard the lie will meet with the refutation of it; so that a full reparation for the injury is not practicable. And this will be matter of

them brief. even after the most solemn repented to once. Though the slanderer has by his heard prayers and tears obtained Forgiveness for the both of God and man, yet this does not w the holly stop the slander; the false report on the uns on among those who have not heard all the refuted; and such as have no mind against them that it should be stopped, will still push it forward: And now the fault has a newnes to ggravation, as committed against one who has been so kind and obliging as to forgive the offence, which gives a deeper sting to an ingenuous mind.

This is one reason why the heavy weight of the sin of murder seldom wears off; though the murdered person be supposed to have time and charity to forgive g to his murderer, though the fact be so privately committed, that the law can take may no hold of him, and though he be truly penitent in the sight of God: Yet forasmuch as the blood of the murdered man is spilt as water upon the ground, and can never be gathered up again, and no amends can be made to the injured person, or to his mournful family, for the trespass, the conscience of the murderer

scarce ever regains its peace. Even so likewise in the murder of any one's good name, the reparation being usually impossible, the guilt of it will be proportionably uneasy. He that robs a man in his house, or on the road, may make full restitution for the wrong he does; yea, he may add thereto the overplus of fourfold as in the Jewish law; But in the case of slander, he cannot in many cases restore a fourth part. As in the forementioned case of a slandered minister of Christ, by which perhaps the slanderer has hardened many a soul against his ministry; and so may have occasioned their eternal ruin. Now what amends can he make for this? And consequently, what ground has he for a full and constant peace within himself? Since this rule in divinity will ever remain firm, that such a repentance establishes the greatest peace in the breast of the penitent, which does the most fully abolish the ill effects of the sin committed.

Now since this sin is so dreadfully great, one would expect that nothing but an immense advantage could draw people into

he heavy guilt of it: but here there is no kind of proportion, for there is usually nothing gotten by it but the pleasing of a malicious disposition, or a vain delight in telling news, or the humouring of such as are ill affected towards the slandered person or his party. And here we may observe by the way, what ill manners it is to the company, and what a manifest defect in breeding or in sense, to lay before them a parcel of ill-natured lies and calumnies for their entertainment; which is to suppose them ill-bred, as well as ill-natured, and withal, very ill christians; or otherwise such discourse of the absent would rather be offensive than agreeable to them. And therefore one would think it could never be practised by persons of Education, much less of religion, in any of their meetings together.

But there is one common covert for this, which is indeed a great cause of it: and that is, that the people, who are of a party in any matter appertaining to church or state, esteem it as a commendable piece of service to their cause, to

bespatter their opposites right or wrong : or if they hear a little matter to enlarge upon it at their pleasure. Those that are of their party they think will be glad of such a story, though never so foul or ill grounded ; and they fancy that the cause they advance, will justify all their lies and calumnies, though discharged against the greatest and most valuable persons in church or state. But let them be assured, that the very name of party is hateful to our supreme Lord and Judge, except in the case of *Christ* and *Belial* ; and that all lies and calumnies are abhorred by him. As he never reviled any one, nor not the reviler, so has he enacted many solemn laws in his Holy Gospel, to suppress all evil-speaking in such as bear his name ; as we see in the scriptures before alledged.

But some may say, what must we do then when we hear ill reports of any one ? must we stop our ears, or run out of the company, or impose on ourselves an uneasy silence in things which others take a freedom in ? The reply is ready, from the direction of God himself in his Holy

od: we must not take up the reproach, or countenance the malice; but must shew our dislike to the thing, and reprove the tale-bearer; who may very pertinently be asked, whether he is sure of the truth of what he reports? and if he lies here, he may well be asked farther, how he can in honour or conscience report a thing which is so doubtful in its original, and yet so pernicious in its consequence? and in a few such seasonable and truly christian suggestions may do a great deal of justice to the person aspersed, and prevent the spreading of the infection. For in this injury, as well as others, if there were no receiver there would be no chief.

And though the report should prove true, yet doubtless they are uncharitable and unseasonable truths, which ought to be suppressed. The sins and follies of our brethren, are but a barbarous subject for our mirth and entertainment. We must *speak evil of no man* in our common discourse to his damage, where the mentioning of it, though true, is unnecessary and unuseful; but we must rather go pri-

vately to the person himself, and acquaint him with the report : and if it be true and the person impenitent, we may acquaint some grave person with it, who may reprove him with more authority. And we may in the last place tell it to the church, that he may be censured and proceeded against, as circumstances require; which is our blessed Saviour's direction in like cases, *Mattb. xviii. 15.*

¶ And now in the close, let every reasonable person consider, whether it be not an extremity both of sin and danger, and no less of folly, with respect to both, to become guilty of so grievous a crime as this of slandering, to compass any worldly envy whatsoever; for much more where there is little else in view, but the mere gratifying of the malice and envy of our own wicked hearts, in service to the devil. For it is he that is principally gratified and served by this sin, in which the slanderer shapes himself exactly after the devil's image, who is described to be, *the accuser of the brethren*, *Rev. xii. 10*. Yea, in this the devil is many times served rather for love than hire; there being

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ery often no outward advantage to be
gaped from it. But however, the slan-
cerer's wages are very certain, and very
reat, even the everlasting fire prepared
or the devil and his agents, who are his
angels and messengers; where the offend-
ive tongue will forever cry out with
nspeakable anguish, *I am justly torment-*
d in these flames; except a very bitter
penitance prevents it.

The sum of the whole matter is, that it
reatly concerns every one to be tender
of the reputation of another; not only as
he would be so treated by others, but as
he would be approyed of God. And for
his reason, we must be slow to speak, and
o receive things of a contrary na-
ture. And for our greater security, we
must pray to the holy and beneficent spi-
rit of God, to be our keeper and director,
and to enable us to mortify all malice, en-
vy and irregular passions; and to endue us
with that heavenly grace of charity, which
neither wishes nor works evil to any
one, but is ready on all occasions, by its
comely vail, to cover a multitude of sins.

THE END.

The following is a List of the REPOSITORY TRAGIES
already published by B. & J. JOHNSON,
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Part II. & The Sorrows of Yamba

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a pious Negro.

No. 12. Tom White the postilion, Part I.
Ditto. Part II. &

No. 13. The Grand Assizes.

The Cheapside Apprentice, True
Examples of the discovery of Murder,
& A Prayer in Verse.

 Next Week will be published The History of Black Giles the poacher.